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PRICE SIXPENCE NET

Our Outlook Tower.

THE HISTORIC "EXPOSURE" OF WILLIAM HOPE.

WHO SUBSTITUTED THE UNMARKED PLATES?

WE promised last month to re-tell the story of the so-called "Exposure" of William Hope, the famous spirit-photographer who passed to the Other World on March 4 last.

That seems called for now as it occurred over eleven years ago, and many references to it at this distance of time are incorrect. Also many enemies of Spiritualism accept the claim made by his traducers that Hope was genuinely caught cheating.

Here then is a summary of the facts of the case:—

THE ACCUSATION AND ITS ORIGIN.

In the official *Journal* of the Society for Psychical Research for May, 1922, an article appeared from the pen of Mr. Harry Price entitled "An Experiment with the Crewe Circle," in which the author, after telling his story, said, "It can hardly be denied that Mr. William Hope has been found guilty of deliberately substituting his own plates for those of a sitter."

With the permission of the S.P.R. this article was published in pamphlet form with the title, "Cold Light on Spiritualistic Phenomena," and sent to the press with a request that "this *exposé* should be given as wide a publicity as possible."

It reveals that the "experiment" with Hope had arisen out of a remark by Col. Baddeley, of the S.P.R., that

"Hope had never been 'caught out' in spite of innumerable tests with persons who were good amateur conjurers and expert photographers."

This remark was regarded as a challenge to "catch him out," and was followed by a determined effort to do so. There was no pretence made that those who set out on the adventure had any wish to ascertain the truth about Hope's wonderful mediumship; he was to be "caught out"!

HIS ACCUSERS AND THEIR QUALIFICATIONS.

Mr. Eric Dingwall, then official Research Officer of the S.P.R., had tried "his utmost," without success, to get sittings with Hope, and it was under his special direction and guidance that Mr. Price who (as he said himself) "combines a wide experience of photographic processes with an extensive acquaintance with deceptive methods and contrivances," was instructed in the matter.

As a member of the London Spiritualist Alliance, he had secured an introduction from its lady librarian, without divulging his purpose, and in due time was given an appointment for a sitting with Mr. Hope at the British College of Psychic Science on February 24, 1922. To this he was accompanied (on the advice of Mr. Dingwall) by a Mr. James Seymour, "this gentleman, by a happy concatenation of circumstances, combining precisely that knowledge of photography and trickery so essential for an experiment of this kind" (*sic*).

THE MARKED PLATES AND THEIR "CONTROL"!

On January 25, Mr. Price had visited the works of the Imperial Dry Plate Co., at Cricklewood, and arranged for two sets of four plates to be ex-rayed with an invisible copy of the Company's trade mark, a prancing lion, each plate to have a fourth part of the design (which would be revealed in development). He duly communicated what he had done to Miss Newton, of the S.P.R., the same evening—showing the official nature of the proceedings.

Three days later, six of these plates were delivered to Mr. Price, and two were retained by the Company. Mr. Price says he "immediately handed them in their original postal packings to a Mr. H. J. Moger of Pulborough, Sussex [whoever he might be], who in turn [immediately or not is not stated] sealed them privately and forwarded them to the Secretary of the Society for Psychical Research for safe keeping. In this condition

[whatever that might be!] they were kept until handed to Hope in the seance room of the British College of Psychic Science."

On the morning fixed for the sitting, Mr. Dingwall, the Research Officer, met Mr. Price and his companion at Holland Park Station, and handed over the sealed packet of plates for use in the experiment.

Thus from January 28 (or some later date unmentioned) till February 24, the plates were with Price and Moger, or at the offices of the S.P.R., where they were presumably accessible to its Research Officer, without any sort of independent supervision.

MR. DINGWALL'S CHALLENGE.

This is rather important to note, especially if it be true—and we had no reason to doubt it—that this S.P.R. Research Officer had previously boasted he could open any sealed packet of plates without anyone being able to discover that he had done so! Our trustworthy informant, the late Mr. J. Hewat McKenzie, told us he had promptly challenged Mr. Dingwall on the spot to do it, for £50, and Mr. Dingwall declined the challenge! He was also alleged to have been heard expressing considerable animus towards Hope and an intention to "smash" him! What may or may not have happened to the box of plates during the month it was in several hands for no obvious good reason no outsider could know.

MR. PRICE "INGRATIATES" HIMSELF!

Price and Seymour, the two carefully-instructed conjuring emissaries of the S.P.R., duly sallied forth on their trapping expedition. On being received at the College by Mrs. McKenzie, Mr. Price says, "we were very cheerful and did all we could to impress her with the fact that we had come to Mr. Hope in a friendly manner!" When Mrs. Buxton (Mr. Hope's colleague) was introduced, he says, "I made myself extremely pleasant, and said how sorry I was that they had been ill with influenza. . . . I ingratiated myself with them in every way!" When Mr. Hope walked in, he says, "I repeated my solicitations after his health and made myself extremely affable to him!" Price pruned himself smugly on these insincerities as if they were rather clever. During the customary opening service of the seance he even asked for "Onward Christian Soldiers" to be sung, and joined in singing "Nearer my God to thee!"

HOPE DECLINES TO TOUCH THE PLATES.

The seance proceeded according to the familiar methods of these mediums, who insisted on their sitters doing all the handling of the plates themselves, so that there might be no ground—even where there was a disposition—to accuse them of trickery. Mr. Price did his best in the pamphlet to discount the mediums' straightforwardness by recording that he "noticed Mrs. Buxton eyeing the packet with the outer wrappers very considerably!" Also that Mr. Hope "picked up the packet of plates and started examining them." This, when they were not yet in the dark-room!

Mr. Price says later that the packet was cut open in the dark-room by Hope, who "handed me the *opened* packet of plates." But the box was not yet open; the outer wrappers had simply been taken off.

Something else happened before the plates were released. Mr. Price reports:—"He (that is Hope) then said, 'I will not touch the plates, as I don't want you to think there is any trickery. Do exactly as I tell you; I will not put a finger on the plates.' He then said, 'Now which two will you have? Some take 1 and 2, some 1 and 3, some 3 and 4. Will you take the 1st and 3rd?' I said, 'I will take the 1st and 2nd.' He said, 'All right, it does not matter; some have one and some have the other.'" Price says:—

"I then opened the packet of plates in the dark-room, and I took the first two out of the original wrapper."

Hope had neither opened them nor examined them!

PRICE SELECTS THE SUBSTITUTED PLATES!

This, it seemed to us, was the crucial point in the "experiment." Here was a still unopened box of plates, opened by Price himself, who selected No. 1 and No. 2 for exposure, then took them out of the box himself, and with his own fingers inserted them in the dark-slide.

Now note—these two plates on the top of the box were *not* two of those marked with ex-rays by the Imperial Dry Plate Co.; though the other four were! This fact was proved in their subsequent development. Where, when, and why, then, were these two plates of a different make and colour substituted? That is the whole question.

Obviously not by Mr. Hope, from Mr. Price's own narrative, for he had never had an opportunity to touch them. It was at least curious that Price happened to call for plates Nos. 1 and 2 (the ones unmarked), and not Nos. 3 and 4, or any other combination of numbers? Was his selection mere chance or a result of somebody's careful instructions? This was a matter that could only be cleared up—not by Hope but by Dingwall, Price, Seymour, Moger, and the S.P.R., but it never was!

PATTER ABOUT A SECOND SLIDE.

Mr. Price proceeded to tell an incoherent story about the dark slide used on the occasion. He said he "marked it indelibly twice on both sides (twelve marks in all)"—which is puzzling when one remembers $2+2=4$! This feat he said he performed while yet in the light before entering the dark-room; and when he returned from putting in the plates he alleged he looked "to see whether my marks were on it; they were not!" And yet he took it quite meekly, lying down, and said nothing!

He went on to say that while in the dark-room, Hope "took the dark-slide from me, saying at the same time, 'will you do up the packet of plates again, as we may want them later?' I said, 'Yes, I will,' and did so; but my eyes never left that dark-slide or his hands, although I was doing up the packet; and I saw him—as he backed, giving a half-turn, two or three paces from the light—put the dark-slide to his left breast pocket, and take it out again (another one?) without any 'talking' or knocking."

This positive circumstantial accusatory statement is true or false, and should be judged by probabilities. If Price did actually see Hope put one slide into his left breast pocket and take out another, while two or three paces from the light in the dark-room, his eyesight must be better than his arithmetic! But if he did really see this trick performed in the dark-room why did he not there and then challenge Hope and search him? That would have been straightforward and Hope *might* have been caught out! But Price kept this precious knowledge of what he saw, or imagined he saw, or expected to see, or wanted to see, tightly locked up in his bosom, and only fished it out, still untested, for the purposes of his vilifying paper, which was published three months later.

The Psychic College authorities assured us that Hope had one slide only for his camera at the College, and this had been carefully scrutinised in vain for any trace of Price's alleged twelve indelible marks!

Besides, if Hope "had been found guilty of deliberately substituting his own plates for those of a sitter," as Mr. Price alleged, it would have been nonsensical for him also to exchange slides, for either one of these two acts would have cancelled the other.

HOPE SAYS, "I HAVE BEEN TRICKED."

Which, if any, did Hope perform? We asked him that question, and he told us he knew nothing whatever about it. His exact words were, "I have been tricked, but I don't know how. I know no more about it than you do." And knowing Hope as we did, we believed him absolutely, and did not hesitate to say so. He was a simple-minded, honest, truthful, inoffensive, richly-gifted medium, whose powers had been tested and proved genuine by hundreds of critical and uncritical observers, from Sir William Crookes down to humble investigators wanting infallible proofs of the survival of their own dear ones, whose portraits they were not likely to mistake.

The whole atmosphere of this precious Dingwall—Price—"S.P.R." secretly-concocted and unsupervised "experiment" was that of trickery, hypocrisy, and deceit, in a cruel effort to malign a good man's character.

Some years before a lady member of the S.P.R. reported to us that one of the conjuring fraternity, then much in the limelight as an exposé of what he called "the fraud called Spiritualism," said to her in one of his frank moments—"I should consider it perfectly justifiable to stuff some muslin into a medium's pocket during a seance, so that he might be caught cheating!"

We have never forgotten that illuminating confession. It crystallises in a sentence the attitude of conjurers generally to psychical phenomena, which baffle all their arts of legerdemain to duplicate—their faked imitations being, as Dr. Alfred Russel Wallace once said, no more like the genuine article than chalk is like cheese!

AFTER-DEATH ACCUSATIONS.

Since William Hope's death on March 4, there has been a renewal of attempts in the press to discredit his phenomena and his honour as the result of a paper which appeared in the Proceedings of the S.P.R., part 129, vol. XLI, March, 1933.

This is entitled "Report of an Investigation into Spirit-Photography, by Fred. Barlow and Major W. Rampling Rose." It shows that Mr. Barlow, an expert photographer, was long a friend and defender of Hope

and his spirit-photographs, but that for some time he had been associated with Major Rampling Rose, a colleague selected for him by the S.P.R., in a sustained effort to discredit Hope. The paper has therefore all the S.P.R. anti-Spiritualistic atmosphere one would expect, and may be regarded as an appropriate supplement to the Price document above summarised. It exhibits abundant evidence of the bias of the experimenters, whose operations were, of course, entirely "uncontrolled."

The Rev. Chas. L. Tweedale, Vicar of Weston, Otley, Yorks., dealt with it in a very trenchant manner in a lecture he delivered at Bradford on April 12, which has been reprinted in pamphlet form under the title of "The Vindication of William Hope: The Exposers Exposed." This pamphlet should be read by every Spiritualist interested in the subject and may be had, we believe, for sixpence, stamps, from Mr. Tweedale.

The substance and manner of it may be gathered from the following sentences:—

"The allegation against Hope is a falsehood, and an atrocious calumny. The method of these two detractors is simple. They allege in several instances how Mr. Hope *might* have frauded, and they proceed to argue that therefore he *did* fraud. . . . Anything more dishonest, illogical, un-English, or unjust, could not be conceived, and so far from their paper containing 'definite proof of fraud' as they allege, it contains no proof of fraud whatsoever."

"Hope's reputation stands firmly established and the base calumnies of his detractors will have no more effect on his good name than the splashings of filthy water have upon a granite rock."

J. L.

MATERIALISM FADES OUT.

A Paris newspaper prints the following remarks on the decline of Materialism by Monsieur Maurice Lebron, a French physician educated in the materialistic schools:—

"We bathe more and more in the sea of the Unknown. The Occult is no longer confounded with the supernatural. The scientist no longer says, as he did fifty years ago, 'I cannot analyse these so-called phenomena, for they do not exist.' He knows now that there is an invisible world, the counterpart of the other, and that at present we have only reached the first page of its description."

"It is no longer a question of articles of faith, of belief or denial, but only of inventing suitable detectors which will enable us to explore the Invisible."

"Of old visionaries and tricksters made the Inexplicable suspect, but to-day our scientists, knowing that every new scientific acquisition has had at first an unacceptable character, studies the Extraordinary. They are not far from believing that they will make useful discoveries by examining phenomena which were unacceptable in the form they were at first presented by superficial observers."

"The delimitation of such phenomena becomes more and more delicate and we involuntarily exclaim with Hamlet, 'There are more things on earth and elsewhere, Horatio, than you imagine!'"

OUR FIGHTING FUND FOR THE DEFENCE OF MEDIUMS.

WE have pleasure in acknowledging receipt of the following kind donations to the above fund:—

	£	s.	d.
Mrs. Etta Duffus	...	5	0 0
Mevrouw de Wed A. E. Noë...	...	5	0 0
Mr. and Mrs. W. T. Coleman	...	2	2 0
Mrs. Jessie C. Morton	...	1	10 0
The Viscountess Molesworth...	...	1	1 0
Lady Conan Doyle	...	1	1 0
Mrs. Lilian Archibald...	...	1	1 0
Madame Iona Periman	...	1	1 0
R. H. Saunders, Esq.	...	1	1 0
Professor Ludwig Dahl	...	1	1 0
The Viscountess Rhondda	...	10	0
Master Christopher Charman	...	5	0

Total to date ... £20 13 0

All donations should be addressed to I.P.G. Fighting Fund, 69, High Holborn, W.C.1.

He that hath buffeted with stern adversity,
Best knows to shape his course to favouring breezes.—

Sir Walter Scott.

Each man has to seek out his own special aptitude for a higher life in the midst of the humble and inevitable reality of daily existence.—Masterlinck.

Experiments to Test the Identity of a Spirit Photograph.

By F. W. FITZSIMONS.

NOTE.—The writer of this article is the Director of the Museum and famous Snake Park, at Port Elizabeth, South Africa. He is the author of numerous books on natural history subjects, those on snakes and the treatment of snake bites being unique. He has produced a highly concentrated serum which is a certain antidote for the bite of any venomous snake in the world and his latest achievement is the production of a preparation from a blend of snake venoms, which is now being used in various parts of the world for the radical cure of epilepsy, hitherto regarded as incurable.

Mr. FitzSimons has been an ardent Psychic Science Researcher for 31 years. A large illustrated volume from his pen is, at the present moment, under production by Messrs. Rider & Co., London. Its title is "Opening the Psychic Door" and its frontispiece is a beautifully coloured reproduction of the psychic photograph referred to in this article.

"**P**SYCHIC Photograph of my Sister-in-law" was the heading of an article published in the *International Psychic Gazette* for July, 1932, in which conclusive evidence was cited of the genuineness of a psychic "extra." I obtained through the mediumship of Messrs. George and Craig Falconer. The picture was then reproduced as "The Psychic Extra of Annie," so I may say here that "Annie" was my cousin as well as sister-in-law.

During January of the present year I was again in Johannesburg and took this photograph with me. Mrs. Margaret Lloyd (wife of Mr. Leonard Lloyd, a well-known electrical and wireless engineer) is a deep trance medium and only exercises her psychic gifts for earnest students. She very kindly gave me a series of sittings, and at the first my cousin took control of the medium in the usual manner and greeted me. After a short conversation I said, "Annie, please tell me what is in the right hand pocket of my coat." The reply came instantly, "My photograph; why, oh why, do you doubt?" Her voice had a distinct ring of pain and sadness in it.

"THE CIRCLE OF SERVICE."

Johannesburg possesses one of the most remarkable direct voice mediums in the world. She is the daughter of the Mr. Leonard Lloyd, already mentioned, and is now the wife of Mr. Linton Barrett, a Psychological Researcher, who is transparently honest and straightforward. For the past three years a private Circle, known as "The Circle of Service" has been held weekly, at which Mr. T. A. R. Purchas, author of "Psychic Experiences of a Business Man" is one of the Circle. The others are well known and highly respected residents of Johannesburg. Money will not buy entrance, even as a guest, to this Circle, and the inviting is left solely to the spirit guide of the Circle, "Dr. Graeme," who is a most charming person, judging from his cultured voice and courteous manner. Dr. Graeme invited me as a special guest during my stay in Johannesburg. Some of the Circles were held in the Committee room of the Spiritualist Union of South Africa, Smal Street, while others were held at the home of Mr. Linton Barrett,

45, 10th Avenue, Bezuidenhout Valley, Kensington, Johannesburg.

SERIES OF SUCCESSFUL TESTS.

The following are some of the experiences I had in connection with my cousin's photograph, which is of half-plate size and pasted on hard stiff cardboard.

Arriving at Mr. Barrett's residence, I sat chatting with him in the small lounge prior to entering the adjacent seance room. The photograph was in a large note book in which I was in the habit of recording the happenings at the Circle I attended. It lay on the settee on which I sat. Mrs. Barrett came into the room and sat on the other end of the settee. Two minutes later I rose with the remark, "It is time we began our Circle." Picking up my note book I instantly missed the photograph. To make sure, I turned over the pages and shook the book vigorously. The three of us then made a thorough search, but the picture could not be located.

Before going into the seance room I locked the lounge door and kept the key. The seance room door was also locked, and we took our seats. There were only four of us, the fourth being a Mrs. Wallis who helped to do the recording. Mr. Barrett, who was in charge of the gramophone, started a record and on the instant up went one of the luminous trumpets, and it hovered at a height of seven feet. Then, almost as fast as the flashing of a beam of light, it flew up, turned, twisted and gyrated, lastly keeping time to the music by beating a tattoo on the ceiling. Coming gracefully down to the medium, who sat next to me, a girl's sweet voice came through the trumpet and a conversation began between the medium and the owner of that voice, which is the spirit of a girl known as "Firefly." "Firefly," indeed, is quite a character at these Circle of Service meetings. She jokes and laughs; the object, apparently, being to bring about a better condition of mental harmony among the sitters.

The trumpet went down to the floor, and again it rose, this time sedately, and a man's deep voice, with a pronounced German

accent, came forth: "So, Mr. FitzSimons, you could not find your cousin Annie's photograph? Ha, Ha; well, I will see what I can do." The trumpet then settled on the floor within six inches of my toes. Almost at once a warm but strong and firm hand turned mine over, palm upward, and the missing photograph was put into it and pressed down. It was uncanny, for there was no arm to that strong firm hand.

Up went the trumpet again and the cultured tones of Dr. Graeme came through it: "Mr. FitzSimons, it was Carl who dematerialised your cousin's photograph. He wished to give you a very special exhibition of spirit power, namely that matter can be passed through matter. It was a good 'apport,' was it not?" "Yes," I replied, thrilled by so unexpected and startling an occurrence.

The trumpet again rose into space, the illuminated bell-end pressing on my left cheek and lapping over my ear; and through it came the words, "Fred, it is your cousin Annie speaking. It was Carl who took my photograph out of the book and gave it back to you in the Circle."

A few evenings later we held another private Circle. After the light was extinguished I drew the same photograph out of my coat pocket and hid it behind my boot. On this occasion there were five sitters, not including myself. The extra two were friends of Mr. and Mrs. Barrett, invited by Dr. Graeme to supply extra "power" in the negative condition of darkness, which is usual



"ANNIE," A FALCONER BROTHERS' "EXTRA."

Reproduced from a Photographic Enlargement.

essential to this type of phenomenon, nobody in the Circle could possibly have seen where I placed that photograph. Yet, presently it was placed in my lap, and patted down by a big warm strong hand. And wherever I secreted it, the photograph came back to me. I would say mentally, "Annie, if that photograph is yours, put it back into my lap, or on my hands," as the case might be. If I held out my hand, palm upwards, away from my body, and asked mentally that it be placed on it, the request was complied with every time.

The supreme test of its identity was this. There were four of us, viz., Mr. and Mrs. Barrett, Miss Collard (the recorder) and myself. After the light was extinguished and we were shrouded in pitch darkness, I placed the photograph on the square of carpet within the circle. Its edge touched my toes. On it I laid a six inch stub of lead pencil. Addressing the spirit chemist who claims to be the man beyond the veil who carried out these experiments, I said, "Mr. Carl, would you ask my cousin to write her name across the ectoplasm if the photograph lying on the floor is that of herself. In fact, I want her to autograph it."

Instantly up flew the larger of the two trumpets to a height of some seven feet into the air; it dipped down to me, and out of the large end of it came the words, in Dr. Graeme's voice, "Mr. FitzSimons, you have set us a very difficult task, but we will see what we can do." The trumpet, with a few graceful sweeps, was deposited on the carpet in the centre of the circle. Then a weird sight met my gaze. The trumpet began to walk, with a wobbly movement, over to where the photograph lay, and when it reached the latter it remained still. After five, or it may have been ten minutes, up flew the trumpet like a flash of lightning, and I felt the wind of it on my face. At a distance quite beyond any man's reach, its bell-end, which has a broad band of luminous paint inside, pointed down at a steep angle to me, and Dr. Graeme said, "Mr. FitzSimons, Annie has succeeded in a measure. I trust you will be satisfied." In replacing the trumpet on the floor, the rim of it hit me on the hand, which was, at the time, resting on my knee. This was accidental, for, up went the trumpet again to the height of my face and Dr. Graeme said, "I beg your pardon, Mr. FitzSimons." A few minutes later the warm but firm hand of a woman deliberately turned my hands over until they were palms up. I was allowed to feel the long tapering fingers and back of the hand, but there was nothing tangible beyond the wrist. I even felt the tapering narrow finger nails. The hand was allowed to remain in mine for a minute. Then it gently disengaged itself, and the photograph was placed on my upturned hands and gently patted down.

Dr. Graeme presently announced that the Circle must close, as the power was exhausted. As soon as the light was switched on we eagerly scanned the photograph, and there in black pencil letters across the white ectoplasmic matter which surrounds the face, were the letters "AN," and above this was written "ANNIE" with the "I" dotted.

Two days later I had a private trance sitting with Mrs. Lloyd and my cousin came through, and presently volunteered the following:—"Fred, it was very difficult for me to write my name, but I did it; yes, I did it. I was so excited that my hands trembled, and I could not at first write properly, and was only able to trace the first two letters. Then Carl materialised his big hand, and put it over mine to steady it and to give me more power." Then I wrote my name quite easily. I want you to know that it was my own hand that wrote the name, and not that of Carl. Are you satisfied now that it is my photograph, you doubting Thomas?"

Three evenings later we had a Circle of Service meeting in the same little room as before at the Spiritualist Church in Smal Street. The room is bare of furniture except the wooden chairs on which we sat, with a strip of carpet and a small table on which the gramophone rested. Presently my cousin Annie announced her presence through the megaphone; the words, though not loud, were clear and distinct:—"Fred, what I told you through Mrs. Lloyd is true. I wrote the name with my own hand, assisted by Carl; but I held the pencil in my fingers. Carl took a substance from a bowl which looked like thick milk, and with this he made my hand and his solid, I mean physically solid, so that I could take up and hold the pencil. Is it not wonderful? Carl is such a clever man."

In addition to the accumulation of direct evidence of the genuineness of this spirit photograph, I have had the evidence of five clairvoyants who have seen and described my cousin in detail. Afterwards I showed them several pictures of alleged spirit photographs of young women, and they picked out the one supposed to be that of my cousin as being the person they saw.

I was fortunate in having a solo sitting with a private deep trance medium, who is a woman of independent means. She knew nothing at all of my private affairs.

Her spirit guide described my cousin in detail. "Can she get a message through?" I asked. "Yes," said the guide, "she says you have her photograph in your coat pocket. She is touching the left hand pocket." This was quite correct.

Such happenings as those related in this account are more or less commonplace to earnest investigators of Psychic Science, but I am not aware of any one phenomenon having been pursued so exhaustively that all who read what is here set down must admit the facts. Any doubters may have what I have here related fully verified by writing to Mr. Leonard Lloyd, the Hon. President of the Spiritualist Union of South Africa, 26, Norfolk Street, Kensington, Johannesburg.



LETTERS TO THE EDITOR.

PSYCHIC PHOTOGRAPHS.

107 Queen Margaret Drive,
Glasgow, N.W.

DEAR SIR,—I desire to thank the Editors of the Spiritualist papers for inserting my request on behalf of the Glasgow Society for Psychical Research for evidence of psychic photographic "extras," obtained by private persons with their own cameras and plates.

I have received replies from some parties in England and in Scotland, quite unknown to me, and from some acquaintances and personal friends.

I speak, of course, for myself only, but I have no hesitation in writing that the evidence supplied me assured me that such "extras" have been produced quite without fraud, and sometimes unexpectedly.

From the purely scientific aspect all I say is that I consider that psychic "extras" are factual; this without giving my opinion as to what these facts prove.—Yours faithfully,

WILLIAM A. REID.

THE MEURIG MORRIS LIBEL ACTION.

April 11, 1933.

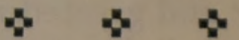
SIR,—The amount subscribed to the Fund promoted by Mrs. Champion de Crespigny last September in support of Mrs. Morris' appeal to the House of Lords amounted to £598 16s. 8d.

To avoid confusion it should be explained that this was not the "Meurig Morris Defence Fund," which had a much earlier origin, being instituted in February, 1931, immediately following the issue of the writ against the *Daily Mail*. It originated in the allotment of the entire gross receipts of the Fortune Theatre Sunday Services and the collections thereat, and included in its operation the Meurig Morris tour of the provinces. It enlisted the support of many private sympathisers and has contributed some £3,000 to the costs of the three separate and heavy trials which the hearing of this action involved—the total joint costs of which approximated some £12,000.

As the Plaintiff was unsuccessful—in the financial sense—throughout these protracted proceedings and as the costs reached so huge a total, much uneasiness has been experienced by many of her friends and supporters at the apparently difficult financial position thereby created and its possible consequences to her, so it will be rendering all concerned a kindly service if you will be the means of letting them know that the liability of this momentous litigation has been discharged in full.

Yours faithfully,

LAURENCE COWEN.



SPIRITUALIST PRINCIPLES.

THE following is the declaration of principles adopted by the National Spiritualist Association of the United States of America:—

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proved by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

Interesting Phenomena at Harold Evans' Seances.

By FREDERICK FLOOD.

ONE begins to wonder what is at the back of the new craze for baiting and "exposing" mediums for physical phenomena. Apparently mediums are not to be allowed to work as free lances, but only under the management of some body of persons setting themselves up as experts or high priests of Spiritualism and Psychical Research. Between these factors of "authority" mediums, one after another are being pulled down, trounced, and denounced, notwithstanding the fact that their genuineness has been proved over and over again.

I call to mind one good medium, now lost to the movement, viz., Mr. Harold Evans, with whom I had most satisfactory phenomena, twice in our church hall, and three times in the private homes of members, all Spiritualists, mostly of many years experience, and under conditions which were fraud-proof.

The following is a summary of my notes of these seances:—

1.—*Seance held in Fulham National Spiritualist Church, on May 28, 1926.*—There were 22 sitters. The hall had been arranged by members of the church. Special screens were made to fit the windows, and the doors were carefully secured. The church organ was moved so that a small space was left in a corner to form the cabinet, inside which was placed an ordinary bentwood chair, two small musical boxes, bells, a tambourine, an aluminium trumpet well marked by phosphor paint, a luminous slate, a skipping rope, a writing pad and a lead pencil.

The medium sat outside this improvised recess, and was securely bound with stout rope by myself and Mr. S. Dix. A large reel of black thread was twisted and tied in and out and all round the medium from head to feet.

Within a few minutes after the invocation and hymn, spirit lights floated from the cabinet, and the various articles shot out into the circle. The musical instruments played, and the trumpet floated to the ceiling and moved in rapid circles high above our heads. All the sitters were tapped by the trumpet, and it operated both outside and inside the circle.

The heavy oak organ seat was dragged into the circle by spirit power and placed against my leg. Although the seat was thus removed some spirit power played the organ, working the pedals, and we sang to the music. An unseen child used the skipping rope, skipping in and around the circle, and we could hear the patter of small feet, as well as the rope striking the floor. Also the rope was so managed that it struck the sitters' knees repeatedly whilst turning for the skips.

A materialisation of a young woman took place. She came from the cabinet, passed around the circle, was clearly seen by the sitters, and touched most of them. She so handled the luminous slate that her features, arms, hands, body, and filmy drapery were clearly defined. Her movements were delicate and graceful.

After this spirit form had departed a lady sitter said something had been placed over her shoulders. It was then lifted off, and I was asked to strike a match. I did so and Mr. Evans' control "Grey Hawk" requested all to look closely at the medium. We saw him still tightly bound with rope and thread, but his jacket had been dematerialised, placed on a lady's back, taken from there, neatly folded up, and now lay on the floor in the circle, where it remained for the rest of the sitting.

Spirit people wrote on five sheets of paper, giving general messages and several Christian names—presumably their own. A spirit wrote on a pad quite close to my head, and tore the sheet from the block so close that my face was slightly scratched by the paper. Several ladies had their hair ornaments pulled out and thrown on the floor.

"Grey Hawk" closed the sitting at 10.30 p.m., and it took Mr. Dix and myself a considerable time to release the medium from his bonds.

2.—*Seance held July 18, 1926.*—Same place, same medium, similar conditions and number of sitters. Very good phenomena much as before, only my daughter materialised, came to me, spoke a few words, kissed me on my forehead, and wrote her name on a pad, while kneeling beside me and holding the luminous slate so that I could see her head, shoulders, arm and hand quite clearly. She then stood upright, tore the sheet off the pad and pushed it into my vest. At my request she pulled back her head covering so that I could see her eyes clearly.

At this sitting two luminous slates were in use, and one spirit form held one in either hand and so showed the full figure, beautifully draped, quite clearly. Not only

was the church organ repeatedly played at this seance but, by request of the sitters, the spirit people went to a far corner of the hall and played on the piano, though it was locked and the key hanging in another room. We all sang to the tunes played on organ and piano.

3.—*Sitting at the house of a church member, Mr. B., on June 30, 1926.*—Mr. B. had, in his business capacity, made many of the mechanisms used by leading magicians for their performances. He was greatly puzzled about the Evans' seances and said, "If the spirits can play my piano in my own house when I know it to be locked, then I'll believe." So the matter was arranged, and a goodly number of us sat in his sitting room. "Grey Hawk" materialised, came round to individual sitters, shook hands, and talked to us. While he was speaking to a lady on my right, Mrs. D., I scanned his features and build, and said, "Grey Hawk," you look a typical North American Indian in features, but your face is pale, not red." He answered, "I could colour it red, but should have to draw the pigment from the sitters, and I did not think it necessary to use the power to do so."

Mr. B. had locked his piano and secreted the key before the friends arrived, and none but he knew where the key was to be found. Nevertheless spirit people played on the piano and we sang to the tunes. Before the close of the sitting spirit people stripped the walls, mantelpiece, and side table of pictures, china, etc., which they laid carefully in the circle, and told us not to move until the lights were turned on lest we cause damage. There would be about 18 to 20 people seated round the room with all hands firmly held, but though we heard the articles being moved no sitter was aware of physical resistance to spirit presences.

4.—*This sitting took place on December 3, 1926, at a member's house, Mrs. T.*—The so-called "Exposure" of Harold Evans had recently taken place, but this sitting having previously been arranged, we met, and Mr. Evans arrived. He was decidedly ill—the result of his persecutions—and we doubted the advisability of his sitting. He affirmed his innocence of having done any trickery, and said he would make the effort. I was requested to tie Evans up, but I demurred, saying we were all Spiritualists, friends well known to each other, and had had ample evidence before of what "Grey Hawk" and his helpers could do. Evans and his guides, however, said they preferred that we bind up the medium, and I acquiesced. On this occasion the lady hostess sent downstairs for one of her ordinary clothes lines, and with it I bound Evans securely—arms, wrists, legs, ankles, body, and also to the chair from neck rest to floor. "Grey Hawk" said his medium was ill, and he was afraid not much could be done, but he would do what he could. I answered, "I did not wish to tie your medium up, for past experience clearly showed the uselessness of so doing, you can release him at pleasure." "Grey Hawk" answered, "Yes, that is so, but some people would not be satisfied; it is nothing to us."

Within a very short time of the "lights out," "Grey Hawk" asked me to strike a match and light a candle so that all sitters could see clearly what had happened, and we found Evans standing free of his bonds and chair. The rope hung from the chair and rested on the floor. The remarkable thing about this phenomenon was that Evans had apparently been dematerialised downwards, for the rope was not tangled nor the bends strained, and where I had made three coils round each wrist and ankle, these lay on the floor as neatly coiled as a sailor coils his lines, one on top of the other. There were practically no further phenomena at this sitting and within an hour "Grey Hawk" told us to close the meeting.

5.—*January 10, 1927.*—This sitting was held in the house of the above Mrs. T. Evans was bound securely as previously, but not by me. Mrs. T. had an old-fashioned musical box in the room, at least two feet long and very heavy—say 20 lbs. or more. During the sitting this box was lifted from a table at the end of the room and whirled round and round the room, above the heads of the sitters. Spirit power not only wound it up repeatedly but also changed the tunes during these gyrations. Several times during this sitting I was requested by "Grey Hawk" to strike matches so that all could see the medium, and always he was firmly bound to his chair from neck to ankles. The cabinet was merely a four-fold screen, about 6 feet high, placed in a corner of the chimney recess. The medium sat in front of the fireplace, his chair on the hearth-rug. Between myself and the screen was barely a foot space, but a spirit friend carried a small light table from behind the screen, pushing both the screen and myself in doing so, and the pressure was as if an actual physical body was pushing. Other phenomena occurred usual at seances

for physical manifestations. At the close when lights were turned up the medium was still firmly bound in his chair; the small table stood in the circle; the musical box was on the floor. It was a most satisfactory sitting.

Several items in the above sittings are worthy of note, and they no doubt apply equally to the manifestations of other physical mediums:—

1.—Objects, heavy and light, were moved with the greatest ease and with rapid motion in deep darkness, often beyond the reach of any sitter.

2.—Notwithstanding knotted rope bindings, and tailors' thread tied round thumbs, wrists, body, and passed

through button holes of jacket, and frequently knotted to the rope and chair, the jacket was removed from under them, leaving the medium in his shirt sleeves.

3.—The medium, clothes and body complete, was removed entirely from the bindings, which were left attached to the chair and showed neither break nor stress put on them.

4.—Pianos were played at a distance from the medium, although the key lid was securely locked, and the key not attainable by any of the sitters.

5.—A church organ was played requiring the use of foot and knee pedals, although no seat was near for the operator to sit on.

“The Union of Souls.”

By THE GRAND DUKE ALEXANDER OF RUSSIA.

The following article was specially written for this GAZETTE and appeared in our issue of March, 1924.

WHAT are women and men of different races, countries, religions, and situations?

They are souls masked by their bodies—the temporary envelopes in which they live on earth. We have to remember this truth.

The aim of “The Union of Souls” is to unite in one creed all human souls. It is to the souls the Union must speak, not to the bodies, because the former are all of one origin, namely—God, while the latter are all different in inheritance, and in their dependence on a variety of climates, local traditions, interests, etc.

Everyone of us has a power which lies in our sixth sense, which is our thought, and which has no limits in the past or the present, and it can even partly sound the future. Most human beings do not realise the existence of this sixth sense, which is really the principal one we possess (and which they unconsciously use), because the five senses, used in our daily life, serve for our material needs, but the sixth, the sense of thought, works not only on the material plane, but also in the spiritual plane.

It is the sense which links us with all our sister souls, living imprisoned in their bodies, and also with those which left their physical vehicles behind, and passed to other planes.

I ask all to whom the idea of The Union of Souls is sympathetic, who understand and realise the tremendous power of our thought when trained and used in the proper way, to use it for the good of humanity. No one must think himself too weak for the purpose, for already the thought of one's weakness makes one weaker.

A drop of an ocean seems nothing, but the whole ocean is composed of these drops, and look at its power! So also our thoughts of love for our neighbour are like drops of the same matter; they are of the same essence, they think together, are drawn to one another, and unmistakably form a powerful stream of thoughts which purify the ambiance of hate and evil in which humanity lives. They reach each soul, wherever it is in the world, and help the germs of love which live in each soul, and call them to life, because these germs of love are in harmony with our thoughts which we directed to them.

In the end of my book “The Union of Souls,” I give several directing thoughts:—

1. Uproot and rid yourself of all prepossessions and prejudices against your brethren of another faith, another race, or another people.

2. Cultivate in yourself love and sympathy for all suffering humanity, without any distinction whatever.

3. Suppress in yourself every feeling of hatred for anyone—individual, class, or people.

It is natural that before daring to influence our sister souls, we, the sisters and brethren of the Union, must first purify ourselves, and absolutely follow these three given thoughts with deeper consciousness of their meaning. When these thoughts form one with our soul, so to say, they

will be firmly inlaid in us as the feeling of honour. Then, and only then, can we begin to send the following thoughts to humanity:—

1. To understand one's soul is to understand God—the Truth.

2. Listen to the voice of your soul. It doesn't know the lie and the falsehood, because it is virgin and originates from God.

3. It is through your love for woman that must begin your love for your neighbour, and for everything that is alive—universal love.

4. Love of God—of good and beauty in a spiritual sense—is the link between all religions and all peoples.

5. You must have an implicit faith in God, and be sure that through love universal you will have the upper hand over evil in all its forms.

6. Your prayer, coming from the very depth of your soul, must be full of faith and entreaty; then it will be heard and will receive realisation.

7. Accustom yourself to the reality of the fact that your present life is one of successive lives your soul passes through for its amelioration and evolution.

8. Aspire always towards the World of Light, and you will understand the Path of Love, the only one which leads you there.

9. Engrave in your soul and in your mind the words of Christ, of supreme consolation; “The Kingdom of God is within you.”

These thoughts have to be sent out, each one every day during a week, nine weeks in all. The next nine weeks you will send out three thoughts during each day. The next nine weeks all the nine thoughts must be sent every day. The cycle will take twenty-seven weeks. Suppose you begin to send these thoughts on March 1, you will end the first cycle on September 5.

I know that since March, 1923, when I first printed my Appeal, many sister souls entered the Union, but how many I don't know, and never will. It is a purely spiritual Union, and so it must remain for ever. We work in silence, a creative silence, which is the strongest. Our thought, which is the human verb of creation on earth, like God's verb in the universe, is a silent power, whose creative force will reveal itself also silently in the bettering of humanity.

How the idea of the creation of the Union of Souls first came to me, I cannot say. Probably it was brooding in my soul a long time and took definite form after all the sufferings we passed through—the terrible calamities of the last war, and the nightmare of slaughters which took place in Russia. I know only that I send to the world the cry of my soul, and I know that The Union of Souls will stop the endless stream of human blood, the spring of which lies in the negation of that power of Love which Christ taught us.

I suppose that my guide from beyond inspired me. All of us who feel the call of The Beyond are only tools in the hands of superior forces, who loving us, poor human beings, try their best to give us the means to help ourselves.

I know that Christ and all the good forces from other planes are with us. I work in His name, and try to follow his legacy, which is Love for everything living on earth, and it is this Love which is the foundation of “The Union of Souls.” Our motto is, “By Love, through Love, for Love—God.”

The Blessing of a Spiritual Rest Home.

By "HEATHER B.", Author of "Silent Guides," etc.

MY friend with whom I was staying at Southsea expressed a great wish to have her house blessed, and I offered to do this before I left. Our talk was absolutely private; we considered the subject sacred and mentioned it to no one.

Next evening Mrs. Hughman came to give me a sitting. I had provided a quantity of flowers, knowing how the spirit people appreciate them. She laid out on the table, as she usually does, her little books and religious cards, and then produced a glass bowl which she asked me to half fill with water. With so many flowers on the table it was not easy to find room for the unexpected bowl!

Then we began the sitting with a prayer and I placed my right hand over her left hand. A cross was drawn, and one of my guides wrote:—"The cross is for all to carry, so, dear workers, be cheerful; its weight is also equally borne by unseen helpers. No one can go through life without the burden which Love has ordained for each one of earth's wayfarers."

We asked the name of the writer, and he wrote "Man," then added "in Holy Orders." Being asked his name again, he wrote the name he was known by to the world in general.

Then I said: "Can you write the name you asked me to call you by since you left this earth for the higher Spheres?" and he wrote that name. He continued to write further instructions and finished with these words, "I am glad to feel the ease with which I can write."

Meanwhile I felt very distinctly another Presence at my left hand, and sensed its anxiety to communicate. Some one then wrote:—

"Heather B., may I give you of the Waters of Life? Now I will raise the chalice to be blessed, then offer to Heather, then to Patience (the other world name for the medium)." We drank and were then blessed on hand and head.

The writer continued:—"I blessed the water, and to the crystal bowl unseen by you I added spiritual drops." He seemed to scoop water from an unseen sitter at my left hand.

I said my hostess was wishing to have her house blessed. Then was written:—"It was placed there, soon after you read the first prayer, by a relative of the lady who is your hostess." This seemed to refer to the invisible bowl from which the spiritual drops were scooped up at my left hand.

Then the following directions were written:—"Bless each room, S., N., W., E., above and below, with two fingers dipped in the consecrated water. You will be inspired to say in each room suitable words. I will be with you. Do this in the glory of sunshine. You will both stand. Ina to hold the crystal bowl of water with both hands."

The surprising yet natural part of all this was the Spirit's foreknowledge of our wishes re blessing the house, and the medium being instructed beforehand to bring the glass bowl!

My hostess was concerned as to how we could bless all the rooms as most of them were occupied!

Next day the sun was shining brilliantly, and I suggested this was the opportunity, so my friend went to find out which rooms were unoccupied, and found every room empty! In fact, the whole house seemed empty, except for the unseen Spirit Friends who accompanied us from room to room.

Two Old Ladies Reveal Their Tragic Death.

By TOM CHARMAN, Godshill.

WHEN staying in Brighton some years ago I was sitting alone in the drawing room of the house of a friend. I was resting, having done a lot of healing work and needing a respite.

No sooner had I stretched my limbs on the couch than I sensed a spirit presence, and a voice said several times, "We used to live in this house."

The voice was so persistent that I sat up, tired as I was, and said, "Well, what about it?" Then I learned that there were two old ladies present and one said, "We want to give a message. We are very sorry for the way we left this house, but I think we left enough to pay the rent that was owing."

"What did you leave?" I asked.

"Jewellery," came the reply.

I then opened a little note book in which I was in the habit of taking automatic writing and drawing. Holding my pencil lightly, it immediately began to draw the faces of two elderly ladies. On finishing the last one the pencil began to put a shading over the features which appeared to me to spoil the work. This it did over half the face, when I realised that it was intended for a black veil. I was told afterwards that this old lady always wore a veil in this life.

Then I said, "Will you now please draw some of the jewellery you left?" I then got a drawing of a gold pendant containing a miniature portrait of a quaint old gentleman, with his face turned to the left. He was evidently a very early Victorian, as he wore a stock. I also got drawings of several other articles, all nicely finished.

Having got these I received the apologies of the two ladies for having troubled me, and I put my book in my pocket, stretched my legs on the couch, and got the sleep which I so much needed.

In the evening a seance which had been previously arranged was held in the house. Just before it began I remembered my book with the drawings I had done in the afternoon. Without taking it out or saying anything

about it or the messages, I asked my host if he owned the house, and if he had lived in it since its erection. He replied, "Oh dear no; several other tenants occupied it with me." After telling me of several he said suddenly, "Oh yes, and there were two old ladies who left in a rather curious way. I could not exactly say they were dishonest for they left a little pile of jewellery to pay the rent owing, but they went off without giving any notice."

I then asked him if he could describe any of the articles of jewellery. He described several pieces, some of which I had drawn in my book. I asked if there were any more, and he said, "Yes, there was a gold pendant, with a miniature of an old fashioned gentleman." He remembered having taken particular notice of this more valuable article, and said the gentleman's head was turned to the left and was a profile.

I then took out my book and showed the company the drawings and messages I had received. Everyone was amazed.

The end of these poor souls, I found later, was tragical, for whilst on their way to a country station in Sussex they had accepted a lift from a kindly disposed gentleman with a pony and trap, and soon after they got into the trap the pony took fright and bolted, throwing them all out and killing the two unknown ladies on the spot. The driver escaped. This they had already told me in the afternoon.

A few days later I suddenly remembered a story of some time back, how that an old friend of my father's had killed two old ladies while giving them a lift to the station. As my host had got to know where the ladies had intended to go on leaving Brighton, I immediately connected the two stories, realising that that was the same neighbourhood as the one where my father's friend lived.

That same evening we had a seance at which the spirit of one of the old ladies confirmed my surmise, and she said she was very grateful she had been able to make herself known.

This accident was only one of many my father's friend had, out of which he himself always came off unscathed, although in walking he had used two crutches, having a withered leg from birth.

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Immanuel Kant and Spiritualism.

ABOUT the middle of the eighteenth century, an intense interest and curiosity in Spiritualistic phenomena agitated Europe. This had been caused by the publication of Swedenborg's circumstantial accounts of his remarkable experiences as a seer, and Immanuel Kant the famous German philosopher was deeply impressed.

He spent £7 in purchasing Swedenborg's "Arcana Coelestia," at a time when he was anything but well off, studied the author's accounts of seeing events happen at a distance and his theories on the subject, wrote to friends on the spot requesting them to investigate the alleged occurrences, wrote to Swedenborg himself, failing however to receive a reply, and finally, to satisfy importunate friends, he wrote a book, now little known, on "Dreams of a Spirit-Seer, explained by Dreams of Metaphysics."

KANT'S DAWNING INTEREST.

Three years before the publication of this work Kant wrote (in 1763) a letter to Fräulein Charlotte von Knobloch, giving a familiar account of his researches, of which the following is a summary:—

He begins gallantly by explaining his delay in "obeying the request of a lady who is the ornament of her sex" for desired information, by saying he had deemed it necessary first of all to inform himself thoroughly on the subject. He wished no one to think him credulous on matters he had not examined. Nobody indeed had ever thought him inclined towards marvels or credulity.

The most probable narratives as to apparitions and spiritual visions were known to him, but he had always considered it most accordant with sound reason to adopt a negative attitude; not because he thought them impossible, for very little was known about the nature of a spirit, but because he thought the instances were in general not sufficiently proved. Further there were incomprehensibilities, inutilities, difficulties, and frequent proofs of deception, connected with this class of phenomena, so much so that he had never himself considered it necessary to suffer fear or dread while in the cemeteries of the dead or in the darkness of the night.

This was his attitude till an account of Swedenborg came to his notice. It was from a friend and former philosophic student of his own, a Danish officer, who had heard read at the table of the Austrian Ambassador at Copenhagen a letter received from the Mecklenburg ambassador at Stockholm, saying he had been present with the Dutch ambassador at the Queen of Sweden's residence, when "the extraordinary transaction respecting Swedenborg" took place.

SWEDENBORG'S POWERS DESCRIBED.

Kant does not condescend here on particulars of this "surprising" and "singular" case, as he presumes his lady correspondent had heard them; they were notorious and were probably the subject of her inquiry. In his book, however, he refers to it, and again we condense his statement:

There lives at Stockholm a certain Mr. Swedenborg, a gentleman of comfortable means and independent position. His whole occupation for more than twenty years is, he himself says, to be in closest intercourse with spirits and deceased souls; to receive news from the other world and in exchange to give those there tidings from the present.

He writes big volumes about his discoveries, and travels

to London to get them published. He is not reticent about his "secrets," but talks freely about them with everybody. He seems entirely convinced of his pretensions, and all this without any apparent deceit or charlatanism. He seems, from all accounts, to be an arch-spirit-seer among all the spirit-seers, and an arch-dreamer among all the dreamers.

The credentials of all plentipotentiaries from the other world, however, consist in "proofs" which they give of themselves and their calling, and here is one. Towards the end of 1761, he says, Mr. Swedenborg was summoned to a princess of great intelligence and insight, who had heard of his powers. She amused herself by questioning him about his illusions, but charged him with a secret mission to discover something by communicating with spirits. He returned several days afterwards with an answer that astounded the princess, for she confessed it was true, and could not have been given to him by any living being.

This is the story which "somewhat staggered" Kant—to quote the late Professor William Wallace of Oxford. It shook him as suddenly out of his negative attitude to the subject as David Hume's philosophy had "awoke him from his dogmatic slumber." The incident would almost be regarded as commonplace by any present-day Spiritualist, and it would certainly be deemed entirely uneventful by most Psychical Researchers. Kant was apparently much impressed as to its authenticity by the association with it of the names of three ambassadors and a queen, but it is improbable that any of these persons were actual witnesses of the interviews with the princess when Swedenborg was charged with his secret mission and privately reported the result.

EVIDENTIAL PROOFS.

Kant continues his letter by narrating two remarkable events, of which he says "the present existing public is a witness, and the person who related them to me had the opportunity of investigating them at the very place where they occurred." These stories have been frequently quoted, in this *Gazette* and elsewhere, but the following brief notes will enable our readers to identify them:—

(a). In 1759, Swedenborg arrived at Gottenburg from England at 4 p.m. on a Saturday in September. He was a guest at the house of Mr. William Castel with fifteen other persons. About six o'clock he became pale and alarmed, and said a dangerous fire had broken out in Stockholm and was spreading fast. The house of one of his friends was in ashes, and his own was in danger. At eight o'clock he joyfully exclaimed, "Thank God! the fire is extinguished; the third door from my house." This news caused great commotion in the city, and the Governor summoned Swedenborg and questioned him about it. On Monday evening a Board of Trade messenger arrived from Stockholm who described the fire precisely as Swedenborg had clairvoyantly seen it two days before.

(b). Madame Herteville, the widow of the Dutch ambassador in Stockholm, was called upon by a goldsmith to pay a considerable amount for a silver service her husband had purchased from him. She was convinced her husband was too precise and orderly not to have paid the debt, but could not find the receipt. She requested Mr. Swedenborg to call upon her and said if he possessed the extraordinary gift of conversing with the souls of the departed, as people said, he would perhaps have the kindness to ask her husband how it was about the silver service. Swedenborg agreed, and three days later he called, said he had conversed with the husband, who said the debt was paid some months before his decease, and the receipt was in a bureau upstairs. The lady replied that the bureau had already been cleared out, but there was no sign of a receipt. Swedenborg thereupon said the husband had described to him a secret compartment behind the left-hand drawer, containing his private Dutch correspondence and the receipt. This compartment was thereupon found, though no one present had previously known of it, and the receipt and papers were discovered.

In our June issue we shall give a summary of Kant's important book on the subject, which contains a chapter entitled, "A Fragment of Secret Philosophy, aiming to Establish Communication with the Spirit-World."

J. L.

Life Stories of Famous Spiritualists—II. AS TOLD BY THEMSELVES TO THE EDITOR.

Last month we printed the Life Story of The Grand Duke Alexander of Russia, "the first royal personage in the world to publicly espouse Spiritualism." Many other famous Spiritualists have told us their life stories in personal interviews, and these we propose to reproduce in their own words. They cast many vivid sidelights on the history of Modern Spiritualism not to be found elsewhere.

MR. JAMES JOHNSON MORSE, the famous trance medium and editor of the *Two Worlds*, honoured us by a welcome visit in May, 1916. He was then the most notable member still alive of the Old Guard of British Spiritualists. He had been a stalwart pillar of the Movement for well-nigh fifty years and Spiritualists in every part of the world looked up to him as a father and esteemed him as a friend. He was still as youthful in spirit as he was vigorous in intellect.

It was a bright summer day when he called on us in the former editorial sanctum of Mr. W. T. Stead, in Kingsway, London. The sunshine drew us into the open air, and, while chatting of men and things, we skilfully piloted him to a shady retreat under a wide spreading beech-tree in Lincoln's Inn Fields. Then we divulged the guile in our heart and told him he had been led there to be "pumped," and that he must forthwith reveal all the details of his interesting life!

He was very good about it, and immediately, in the gravest of tones, began—"I was born in London on the 1st of October, 1848, which makes me 68 years of age!"

Then we both laughed, and the "pumping" process began in dead earnest as his time was short. And this is the fascinating life story of J. J. Morse, just as he told it himself:—

CHILDHOOD AND YOUTH.

"I was born in the Strand, next door to the old original Olympic Theatre, near St. Clement's Danes, now all pulled down." (Unwittingly we had sat down within a stone's throw of the spot!) "My parents were English people, and had the hotel there, which was nearly burned down when the theatre was destroyed by fire.

"I was an extremely diminutive child, and it was said that I could have been put into a quart pot! I was very delicate until I was six, and wore irons round my legs and hips. I remember one day these irons became unstrapped, and I fell to the ground from lack of support.

"My mother died from cholera when I was four, and thereafter I was variously disposed of. I was sent to a boarding school at Camberwell, behind which were the famous Surrey Pleasure Gardens. My father died when I was eight, and an uncle at Kennington took me under his care, and sent me as a nurse child to an old lady at Greenwich.

"From that point my experiences were decidedly unpleasant. My uncle got into low water financially, and was unable to maintain the charge of keeping me, so I was apprenticed to the sea, and made several voyages on a collier to Newcastle and Hartlepool. Then I had an accident at London docks. A block of timber fell on my head, and I was taken to the infirmary, where I lay until I recovered my health.

"Next I was in an ironmonger's shop, and afterwards was a telegraph messenger, when the shilling telegrams were first introduced. From there I went to an old-established restaurant opposite the old General Post Office in Aldersgate Street, and after that I was engaged at Anderton's Hotel in Fleet Street.

INTRODUCTION TO SPIRITUALISM.

"The first thing that attracted my attention to Spiritualism was an account of the experiences of the Davenport Brothers, printed in the *Evening Star*. That must have been about 1863, the time of the Great Exhibition. I read about these happenings with great interest, but without understanding.

"The matter again came to my notice when the famous case of *Home v. Lyon* was being tried. I naturally came to the conclusion from the newspaper reports that Home was a humbug.

"But I encountered Mrs. Hopps, the mother of the Rev. John Page Hopps, about that time, and as great events from little causes spring I was really introduced to Spiritualism owing to a button having come off my trousers! Mrs. Hopps had a haberdasher's shop in Bishopsgate. I went there to purchase thread and buttons. Mrs. Hopps and I began to chat. I told her about reading of the Home case, which I described as a lot of nonsense! But she pulled me up by asking, 'Do you think so? Do you know anything about the subject?' 'I don't,' I said. 'Well, then,' she replied, 'I think you are very foolish. You should not condemn what you know nothing of.'

"Then she told me her son believed in it and had written a pamphlet entitled 'Experiences at Home in Spirit-Communion.' She lent it me to read, and on returning it I said it was very interesting and that I should like to know something more about it. 'Would you really like to?' she asked; 'then I will give you the address of someone who can help

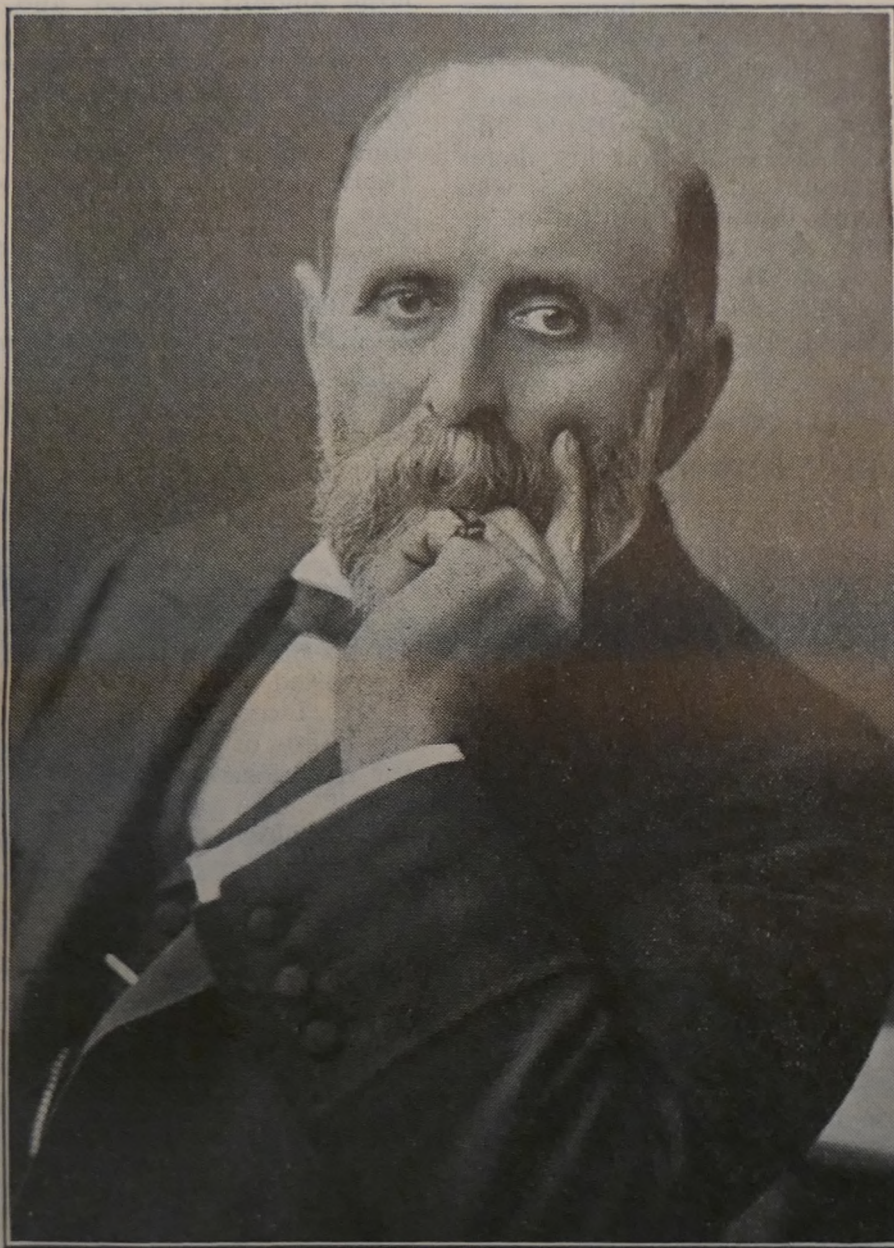
you. Go on Sunday night to Robert Cogman, who lives in the New Road, Whitechapel, and tell him I have sent you.'

MY FIRST SEANCE.

"Next Sunday I knocked at the door in the New Road, and it was opened by Robert Cogman himself. When I delivered my message he said, 'Come in, by all means.' He was an old sage-looking Norfolk man. I found twelve or fourteen people sitting round a table in a long room on the ground floor. I was beckoned to a seat at the narrow end of the table. At the top of the room was a small table, on which was a lamp and a Bible. I wondered what it would all mean, and put my foot under the table to feel if I could find any wires!

"Two persons particularly attracted my attention—a lady who looked as if she might be hysterical, and a gentleman whose pale face, and dark eyes and hair, suggested peculiarity and weirdness.

"We sang a hymn, Robert Cogman prayed, and a gentleman with closed eyes made a further prayer, so fervently that I thought he was a bit soft. Then a lady stood up, and with her eyes staring open, and a face utterly immobile, she delivered a short address. I thought it was a clear case of hysteria. The lady was Miss Keeves, subsequently known as Mrs. Keeves-Record, about whom a well-known pamphlet was written.



J. J. MORSE.

MY FIRST "CONTROL."

"I was summing this all up, when I suddenly felt as if a huge soft hand had plumped down on the top of my head. This was followed by a sensation as if my head had been opened and a quantity of sand had descended into it from the roof. That appeared to run through the whole of my body to my feet and hands. I found my eyes were closed beyond my strongest effort to open them, and I felt myself rigidly fixed to the chair.

"I was in a state of consternation. I was a complete stranger, and nobody, after my admission at the door, had said a word to me. Then, to my horror, I stood up and commenced to swear in the most approved fashion, condemning everybody right and left. I wriggled behind all the sitters down to the fireplace end of the room where Robert Cogman was seated and blasphemed him for all I was worth. The perspiration was pouring over me, and finally I sank down exhausted on a couch.

"The 'influence' soon left me, and I immediately apologised to Mr. Cogman for my rude behaviour. He replied, 'Don't trouble yourself at all; we are used to that kind of outbreak; when you have developed that will cease.' I was quite conscious during this experience.

"The sitters were, however, profoundly astonished at the antics of 'the new medium.' More hymns were sung. The pale-faced man delivered an address, and at its conclusion I felt another influence, quite different, come over me. I got up out of my seat, still conscious, walked over to the little table, took up the Bible, and though my eyes were closed I opened it, put my finger on a page, read the text—'Brethren, receive those who are weak in the faith, but not unto doubtful disputation'—and preached for twenty minutes what was pronounced to be a first-class sermon. I was absolutely under control, though I retained my consciousness. Hitherto I had never spoken for five minutes on any subject whatever.

To say that I was amazed when the influence left me would be only putting it mildly. The seance was ended; and my host said, 'You must come again next Sunday.' I replied, 'I have had enough; I am not coming any more!'

"However, next Sunday I was there, and on many Sundays and week-nights as well. At one of these meetings, Mr. Frank Hearn, a well-known physical medium of that time, gave me my first test. He said to me, 'I can see two spirits by your side.' I asked, 'Who are they?' He said, 'One is your father, and the other is your mother. Your father says his name is Thomas, and your mother gives her name as Mary. She says she passed away when you were between three and four, and your father when you were about eight.' I said, 'That is curious,' and he said, 'They want you to go on with this and develop.' I don't think Hearn had seen me before that time.

"Next day, having read Hopps' book on 'Six Months Experiences at Home of Spirit Communications by Automatic Writing,' I procured an exercise book, and sat down in my bedroom. I got communications at once. The first was from my father and mother, who wrote that I should yet become a great medium, do a large amount of good, and carry the gospel round the world.

"I would be about eighteen then, but their prophecy came true, for I have been in America, Australia, New Zealand, and of course, all over this country. At that time I was a raw inexperienced youth, and had only had twelve months of real schooling. I was able to read, was a bad writer, and poor at grammar and arithmetic. My education later was received through mediumship; it came as an aftermath of control; it was really put into me!"

(To be continued next month.)

"Twenty Years After": Things Worth Recalling.

From the "International Psychic Gazette" for May, 1913.

DR. PEEBLES' RULES OF LIFE.

HAVE some purpose in view, some noble end in life to achieve—and work to attain it.

Do not worry over what you cannot help.

Cultivate self-discipline. Exercise faith and will-power. Be cheerful and try to make the best of everything.

Never for one moment cherish evil of another. Get rid of all evil suspicions, all jealous thoughts, and all lurking revenge.

Exercise charity towards all. Control your passions. Govern your appetite. Develop and manifest a sweet and peaceful spirit.

Carefully observe the rules of health relative to pure air, drink, food, sleep and clothing, and, with a good fair constitution to start with, you may easily live a full century.

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MISS LIND-AF-HAGEBY'S LIBEL ACTION.

Miss Lind-af-Hageby has lost her libel action against Dr. Saleeby and the *Pall Mall Gazette*—an action which developed into a trial of the merits of vivisection—but the cause of humanity stands advanced by her defeat, and she achieved a great personal triumph by her eloquence, her courage, and her intellectual power.—The *Star* newspaper, quoted in "Our Outlook Tower."

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MAKING THE "GAZETTE" KNOWN.

"A Scholar and a Gentleman" writes us that he allows himself a small amount of weekly pocket money, which he is investing in such a way as to get the greatest possible return of interest.

He explains that he spends it all on *Psychic Gazettes*, which he gives to his friends. So that the "interest" he refers to is not a petty five or six per cent, but the intense happiness to him of doing his friends a good service.

"It is my fixed intention," he says, "to let people know that the *Gazette* exists and what it stands for. Then they can use their common sense about continuing it."

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MR. MILLOTT SEVERN'S HELPFULNESS.

You will be pleased to hear that I have got the *Psychic Gazette* on the bookstall at the Brighton Spiritualists' Society, where it has a good show. The librarians at Brighton and Hove Public Libraries are putting the matter before the Library Committees as to taking the *Gazette* for their library tables.—*Mr. J. Millott Severn.*

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PROPHECIES FULFILLED.

A German prediction which correctly foretold the war of 1870 and the cession to Germany of Alsace-Lorraine, also contains the prophecy that "William, the second of the name, will be the last King of Prussia."

THE CHURCH AND THE REV. C. L. TWEEDALE.

The Rev. C. L. Tweedale, Vicar of Otley, Yorkshire, is being proceeded against in the Ecclesiastical Courts for his Spiritualistic sermons, and a Commission has been appointed to hear the charges.

Mr. Tweedale has, we believe, placed his defence in the hands of Mr. E. R. Serocold-Skeels, who was solicitor for Archdeacon Colley in "The Thousand Pounds Ghost Case." The outcome will be awaited with interest by all who love the Church and true religion, and dislike medieval persecution and old-fashioned bigotry.—*Our Outlook Tower.*

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BLESSING THE WATERS.

Miss Russell said she noticed that the water in which she kept her flowers used for meditation every morning remained quite fresh for a long time, and pictures which she used for concentration appeared to become magnetised, so that she could see something circling all round them.

Miss Scatterd suggested that that was no doubt the origin of the very sacred ceremony in the Greek Church of blessing the waters at the Spring Equinox. It was believed that virtue passed from the hands of the bishops to the water and all sorts of evils were thereby prevented.—*From a Discussion at the Cosmos Club.*

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EASTER VISION AT THE GROTRIAN HALL.

THE Grotrian Hall on Easter Sunday was flooded with a crystal light from the Spirit World; and many spirit voices were heard by the medium, Mrs. Esta Cassels, singing a triumphant hymn.

In the centre of the hall a beautiful cross was seen by her. Before it stood the spirit form of a man, giving a blessing, and to all parts of the hall an atmosphere of peace and calm was radiated.

Mrs. Cassels gave many helpful messages. She does not just say, "Your spirit friends are helping you"; she states quite definitely how they are helping, and what guidance they are giving. Her platform manner is excellent, and every description she gave was immediately recognised.

The evening service had the further attraction of experiences from Major Colley, who repeated his wonderful story of the recovery of an heirloom ring (lost in a garden in India many years ago) in the form of an apport restored to him in a hut at Deepcut, Aldershot, by the spirit of his beloved father, Archdeacon Colley.

Spirit Teachings for the Present Times.—IX.

THE SPIRIT WORLD MUST BE ACCEPTED AS SOLID FACT.

YOU have got to believe more and more in the Spirit World until it becomes a real world.

In times past it seemed as though it was an interesting theory, bringing a kind of thrilling emotion with it, but it did not seem practical. It was something very far away, having very little to do with your world.

Sometimes it seemed as though there were surprising jumps from that far away world to your world, which ever and anon stirred the interest of a few people here and there, but not quite related to you. It was like the breaking in, so to speak, of a foreign element, but that is not the way to look at it. You must become so accustomed to the idea of the Spirit World and its effects that it will become more and more real to you.

For spirits are ever moving closely side by side with the people of earth, and when your eyes are opened it may be difficult for you to distinguish between earth people and spirit people. We mean those with physical-matter bodies, and those with psychic-matter bodies.

Our world is coming ever nearer and nearer to your world, and filling it with spiritual forces, powers, influences, and activities and demonstrations.

Great things will be made to happen in your

world by the invisible intelligences, but they cannot do their work unless specially prepared people are ready to recognise the great fact that there are these spiritual beings with you in your world, and all around you continually.

The whole world must awake to the truth that there are unseen and dominating intelligences working for the reconstruction possible for the world when it has awakened to the possibility of a great revelation.

We are preparing to flood your world with a new light, indicating a new pathway, and introducing a new energy, so that you can take the newer way. But if, in the pride of achievement, your world refuses that light, and denies the floods of inspiration with their unaccountable new energies, then confusion will be produced, and an overwhelming calamity precipitated.

Unto many the light shall be darkness, and the vision will spread terror, and fear will clutch at the heart of those who could but would not see the message. For the earth must be purged, and the cleansing cannot be accomplished while the mighty defiant mind of man is seated on its throne. That throne must be broken. That throne must and shall fall, for the Angels of the Presence may not take their positions for the heralding while the rock-like mind of man holds the shadows tight, and makes of them an obscuring substance.

A Note on the Oxford Movement.

By LILIAN WHITING, Author of "The World Beautiful."

NO more practical counsel was ever expressed in words, by saint, sage, or even mathematician, than is given in the familiar lines:—

"Seek ye first the kingdom of God and His righteousness, And all these things shall be added unto you."

That is, first of all seek your spiritual polarity: the right thought, the harmony of relations, the receptivity to the leading of the Holy Spirit. By this initial step there is created a sure foundation for the material problems on which they may be well worked out.

It is in this trend of endeavour that what is called the "Oxford Movement" for "Spiritual Fellowship," is bringing to bear a helpful power for the troubled world. Originating in England, it is sweeping Paris and attracting much attention over the Continent.

One cannot lay down chapter and verse, but as little also can one question that this Movement is a direct manifestation of our invisible helpers. Ouspensky, in his "Tertium Organum," says something to the effect that we are all, here on earth, actors in a drama of which the stage cast is made up of the inhabitants of both the physical and the ethereal worlds; we are all, seen and unseen, working together. Those of us who are dwellers on earth need not be afraid. We are not left alone.

In this present crisis of the nations, this present perplexity of the individual, let us, first of all, divest ourselves of fear. It is the time of all others when humanity is coming into closer relations with the Divine Order. Out of all this unrest and turmoil will emerge a more rational and practical conception of the true nature of human life—the life of spiritual beings, citizens of the spiritual universe, temporarily sojourning in the physical world, but living the

two-fold life and drawing constantly on the infinite stores of spiritual treasure.

The supply is as unlimited as is that of the air we breathe. The only limitation is in our power to lay hold of this infinite energy, which is health, which comprises all resources and comforts—food, clothing, privileges, and advantages, what you will. This infinite energy is the storage of all.

And the key to this treasure store? Simply bringing one's own spirit into increasing receptivity to the Holy Spirit. And by what process? By prayer. Is it not conceivable that, out of this very wave of tribulation over the earth, there is to be so revealed to the masses of people the simple, direct relations between the dwellers in the Seen and the Unseen, as to evolve a new order of life?

Spiritual truth is pressing upon us with a fairly gravitational force; we must do our part by recognition and acceptance. Let us lift up our hearts and go forward—not with the paralysing "depression," but with exaltation and joy!



WILL O' PHAUP AND FAIRIES.

WILLIAM LAIDLAW, better known as Will o' Phaup, says the *Edinburgh Evening Dispatch*, was a shepherd whose name was a household word throughout the uplands of Selkirkshire and Dumfriesshire during the eighteenth century.

He was a man of great strength and agility in all manly sports and had the distinction of being the grandfather of the famous poet James Hogg, the Ettrich Shepherd.

Will was firmly convinced that he had seen and conversed with fairies. He said he had beheld them riding in beautiful array by the light of the moon, or by summer twilight. He had seen them sitting in seven circles in the bottom of a deep glen, drinking nectar out of their tiny gold and silver cups. He had even heard their mysterious whisperings, and now and then the repetition of his own name.

Among Mystics and Spiritualists of the East.

By PAUL BRUNTON.

WE still look to the lands of the rising sun as lands holding both mystery and magic, despite the inevitable and unavoidable incursion of Western ways of thought, life and action.

Though Oriental beliefs and customs are everywhere being sapped by this impact, there remains a diminishing residue of occult tradition and spiritual culture. The exponents of these latter have largely forsaken the cities and retired to quieter places in the interior. The traveller who is interested in studying them and their lore can find them if he is willing to go off the beaten track.

During 1930 and 1931 I wandered very widely in search of such men, and returned to England with a rich cargo of strange memories, unusual experiences, and profound thoughts.

I read my first copy of this *Gazette* exactly twenty years ago, when I was but a youthful student of the deeper side of life; it is not unfitting, therefore, that I accede to the Editor's request to pull a few Eastern experiences out of the large sheaf which I have since garnered.

The first story concerns an Egyptian of remarkable powers whose name was Mahmoud Bey. He was a cultured educated man, holding diplomas in agricultural science, of which subject he had made a special study. He requested me to produce a pencil and then write a question on paper. I wrote down: "What town was I living in five years ago?" Sitting some feet away from me, he instructed me to fold the paper into a tiny square and to clench it in my right hand together with the pencil. For two minutes he appeared to be wrapped in deep concentration and then he quietly told me the exact words which I had written down. "Please unfold the piece of paper," he added next. I did this, and was astounded to find that under my written question some unseen hand had written the correct answer!

Mahmoud Bey eventually confided in me that he had performed this feat by the aid of spirits of a non-human kind—*jinns*, he called them, and that he had as many as thirty at his command. He also had a few disincarnate human entities as helpers, one of them being his elder brother. The work of the latter beings was in connection with his mind-reading and clairvoyance. "My brother communicates with me by impressing my mind with a thought or by bringing a picture-vision before it," he said, "but I never go under control."

Mahmoud Bey repeated this feat two more times at my request, and on each occasion he was successful with a different question.

He told me how, when still a youth, he was introduced to the subject by an old Jew who came to live in his house, how he studied and practised ardently until he excelled his own tutor, and how he had become President of the Cairo Spiritualist Society at one time. When I met him he was on his travels and had recently been aiding the Syrian police in the detection of criminals, for which purpose his clairvoyant powers brought remarkable results.

In the sacred city of Benares I met the famous Guru Vishudananda, concerning whom Major Yeats-Brown has something to say in his best-seller "Bengal Lancer." I witnessed the same feat which was shown to the Major, viz., the

extraction of different scents out of the air. More than this, the wonder-worker was able to restore temporary life to a strangled sparrow, enough to enable it to fly about for half an hour!

The cream of the holy men of India are the true Yogis, men very rare nowadays and shy of Europeans. I deem myself fortunate in having won the confidence of not a few, for which I prepared myself by several years' study of the ancient science of Yoga.

One of these men, whom I encountered near Madras, demonstrated his ability to stop the beating of his heart completely for five seconds, and to bring the circulation of blood through his wrist artery to a dead pause for three and a half minutes. These feats are achieved through a combination of breathing and physical exercises. This man claimed to have a master in Nepal who was over four hundred years old, but I had no means of discovering the truth of this incredible statement. He lived a secluded life and avoided his fellow Hindus; he was in the thirties and had spent twelve years of rigorous training and practice.

The movement of material objects without visible contact is a familiar feat in some seance rooms. A fakir I met could perform it in broad daylight, using small iron bars or knives placed upon a table. Holding his hands above them and then drawing himself away, the objects would move across the table towards him!

The most advanced Yogis have developed extraordinary mental powers. One could unfailingly answer my unspoken questions, another had not spoken for nine years, yet he possessed such a powerful *aura* that he could have had dozens of wealthy patrons whom he repulsed saying, "I have no use for money."

I lived for several weeks with a remarkable sage on the sacred mountain of Arunachala, in Southern India. I have never met his like. He had spent six years of continuous meditation in a dark cave on the mountain side. We sat together in complete silence at certain hours of the day, when he would lift my own mind temporarily into the exalted state of consciousness he enjoyed. Those blissful experiences completely changed my attitude towards life and deepened my understanding. He was so humble, so genuine, and so sincere. He emanated spirituality as a flower emanates perfume.

I hope to complete and publish before long a book which will give many more stories, interviews and teachings concerning the magicians and mystics of the East.

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The Edinburgh Psychic College is arranging a scheme for the systematic study of psychic gifts and literature with a view to obtaining academic status for the subject.

Mr. John Clarke, the Leicestershire diviner, referred to in our last month's issue, located four dead bodies within a fortnight last month, with the aid of a twig and some garment belonging to the deceased persons. His successes have aroused so much interest that he has been invited by Glasgow and Edinburgh Universities to submit to a *physical* examination, to probe the secret of his mysterious power! A *psychical* examination would be more fruitful.

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OUR READERS' TESTIMONIES.

Two Fervent Spiritualists: "We hold in high esteem your valiant and so wisely conducted *Gazette*. May its noble work be continued yet for a very long season under your able guidance."

A South African Subscriber: "Every good wish for your success in this the greatest of all good Causes."

CONAN DOYLE MEMORIAL

CALENDAR

May

May

Day of
month.

- 1 I have noticed what a very dangerous thing it is not to play fair in these spirit matters. Honest doubt is all right, but anything like perverse opposition is to the last degree dangerous.
Sir Arthur to the author of "Life of Houdini."
- 2 Luck always comes to the aid of a fool. Perhaps it is as well, otherwise the world would fall too completely into the power of the astute.
"Exploits of Brigadier Gerard."
- 3 History has taught us that the British foothold of one half century is the British Empire of the next. "A Foreign Office Romance."
- 4 Things will come about as God wills it, and what He wills must in the end be best.
"The Refugees."
- 5 I can tell you that the fear of that man hung like a black shadow over all Europe.
Napoleon died, May 5, 1821.
Jock Calder in "The Great Shadow."
- 6 God save England, blessed by Fate,
So old, yet ever young;
The acorn isle from which the great
Imperial oak has sprung!
"A Hymn of Empire."
- 7 The "Lusitania" torpedoed, 1,134 drowned,
May 7, 1915.
Belgium, Louvain, Rheims, Zeppelin raids, Scarborough, poison gas, the "Lusitania," Edith Cavell, Capt. Fryatt—these were the stages which led us on to victory.
"British Campaign in France and Flanders."
- 8 Work (said Holmes) is the best antidote to sorrow, my dear Watson.
"The Adventure of the Empty House."
- 9 Great as are Barrie's plays, I wish he had never written a line for the theatre. The glamour of it and the—to him—easy success have diverted from literature the man with the purest style of his age.
Sir James Barrie born, May 9, 1860.
"Memories and Adventures."
- 10 The cleverest woman is the woman who is clever enough to conceal her cleverness.
Napoleon in "Uncle Bernac."
- 11 People who are in earnest are always interesting, whether you agree with them or not.
"The Land of Mist."
- 12 A man does not appreciate at its full worth the thing that comes to him without effort.
"Through the Magic Door."
- 13 When a man's years number one score love springs up in him, as the gourd grew in the Scriptures, in a single night.
"Micah Clarke."
- 14 In every age man has been forced to acknowledge the Guiding Hand which leads him.
"The Tragedy of the Korosko."
- 15 The world, said Holmes, is full of obvious things which nobody by any chance ever observes.
"The Hound of the Baskervilles."
- 16 I consider that in these days of doubt and sorrow a genuine professional medium is the most useful member of the whole community. Alas! how few they are!
"The Wanderings of a Spiritualist."
- 17 We think we are pushing our own way bravely, but there is a Great Hand in ours all the time.
"The Stark Munro Letters."
- 18 Critics may say that the enthusiasm in the Empire at the relief of Mafeking was excessive, but at least it was expended over worthy men and a fine deed of arms.
Relief of Mafeking, May 18, 1900.
"Great Boer War."

Day of
month.

- 19 Mrs. Marten, the girl's mother, after many weeks of mystery, dreamed three nights running that her daughter had been murdered. The dreams were absolutely definite. She saw in them the red barn, and even the very spot in which the body had been deposited.
Maria Marten murdered, May, 1827.
"The Edge of the Unknown."
- 20 I am always at my best when the time of thought has passed and the moment for action arrived.
Brigadier Gerard.
- 21 There is after death a period of complete rest, which varies in different cases.
Sir Arthur in a letter to Mrs. Houdini.
- 22 I have sampled every kind of human experience. Finally I have been constrained in my latter years to telling the world the final result of thirty-six years' study of the occult and endeavouring to make it realise the overwhelming importance of the question.
Sir Arthur born, in Edinburgh, May 22, 1859.
"Memories and Adventures."
- 23 Italy came into the Great War, May 23, 1915. The one new gleam of light in the whole year 1915, was the adhesion of Italy to the cause of Freedom.
"The British Campaign."
- 24 I am convinced that who works for the British Empire works in a broad sense for God, for amid human errors and backslidings it does in the main, more than anything upon earth, stand for the God-like attributes of duty, justice, law, order and toleration.
Empire Day.
"Our African Winter."
- 25 No one can help feeling a deep respect for the soldier who relieved Kimberley and headed off Cronje, or for the man who bore the first hard thrust of the German spear.
The Earl of Ypres died May 25, 1925.
"Memories and Adventures."
- 26 Cold and poverty and storm are the nurses of the qualities which make for Empire. It is the men from the bleak and barren lands who master the children of the light and the heat.
"The Great Boer War."
- 27 "Mr. Holmes, you are a wizard; you see everything," said Mr. Dodd. "I see no more than you," Holmes answered, "but I have trained myself to notice what I see."
"The Case-Book of Sherlock Holmes."
- 28 Some people discountenance communication with the Other Side upon the ground that it is hindering the advance of the departed. There is not a tittle of evidence for this. The assertions of the Spirits are entirely to the contrary, and they declare that they are helped and strengthened by the touch with those whom they love. "The New Revelation."
- 29 What is intellectually unsound cannot be morally sound. "The Stark Munro Letters."
- 30 Joan of Arc Burned at Rouen, May 30, 1431. It is an interesting claim which M. Denis makes when he asserts that Joan of Arc is one of the leaders on the Other Side in bringing fresh religious truth to mankind. It has received some corroboration among our own mediums. The appearance of a maid in shining armour has again and again been reported by our clairvoyants.
Sir Arthur's Note in his Translation of M. Denis' "The Mystery of Joan of Arc."
- 31 God Save England . . .
And Africa, whose hero breeds
Are blending into one.
Grant that she treads the path which leads
To Holy Unison. "A Hymn of Empire."

Occasional Jottings by X.

OUR BETTER SELVES.

THE writer has noted how tolerant spirit guides, friends, and relatives usually are toward people of earth. Nearly always they praise and acclaim us, rarely mentioning our faults and failings, and then only in the gentlest way.

Asked for an explanation recently an advanced spirit guide said:—"We rarely concern ourselves with the flesh part of you; the spiritual part—the higher self—interests us primarily, because the lower self—the personality man or woman—is not the REAL you. Your faults may be likened to the superficial fouling in the barrel of a good rifle, which may cause erratic shooting until it has been cleaned away. We help you in the cleaning process thereof by perpetually SUGGESTING the good in you all, and under our influence most of you gradually come to recognise your faults and then contrive to remedy them. Moreover, you then do so because you WANT to, and not because you have been told to."

MEDIUMS' ECCENTRICITIES.

Mediums are sometimes regarded as eccentric, abnormal and peculiar people, though surely they should contrive to maintain a normal exterior, and endeavour to adapt themselves to their surroundings, no matter what their feelings may be. Self-control should be the rule of their lives. Nevertheless some of them are peculiar, as the following story will show.

A well-known medium was conducting some week-end meetings at a seaside resort. He was provided with a comfortable bedroom. During the night peculiar sounds as of furniture being moved about his room were heard; but his hostess did not disturb him until the morning, when she took him a cup of tea. Judge of her amazement when she found that the bedstead had been removed from one part of the room to another; some pictures had had their faces turned to the wall; the chest of drawers was where the bedstead should have been; and so forth. "What on earth has happened!" she exclaimed. "My good lady," replied the medium in the most dignified of tones, "the geographical arrangement of this room upset me. And those pictures—awful! We mediums must have atmosphere, conditions, and ——" "But why did you move the bed?" gasped his hostess, "surely ——" "Madam," he replied, "I have my reputation to uphold. You should surely have known that since successful exhibitions of clairvoyance depend entirely on the correct flow of magnetic currents, mediums should invariably sleep with their heads to the north!"

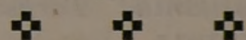
THE BREATH OF LIFE.

That correct breathing helps to maintain good health is well known. According to our spirit friends we ought always to sit up straight at seances, and occasionally take a deep breath, especially between manifestations. In this way we are better able to supply our share of the magnetism necessary to the successful advent of our spirit visitors, who draw from the sitter as well as from the medium. Furthermore, the spirits are better able to restore to us our full vitality at the close of the seance. Neither arms nor legs should be crossed during a sitting, nor a crumpled-up posture adopted. The more we "open" ourselves physically the better, and the same applies mentally. The open mind is the right mind and attracts the best results.

THE LAW OF PROGRESS.

At the commencement of their investigations into Spiritualism sitters have often been puzzled by the apparent change in the manner, sentiments, and mode of speech on the part of their arisen ones on "coming back." But although communications are sometimes coloured by the personality of the medium through whom they come, there are other reasons than this. For instance, the writer heard a son, fully materialised, speaking to his mother on earth. She recognised his likeness but could not believe he had really spoken to her. "When he was on earth he never called me mother," she said; "he always called me 'Mum.'"

Subsequently a spirit explained that passing to spirit life was very much like changing one's environment on earth, or going to a new country. Gradually the spirit became absorbed in the new surroundings, and dropped many of his habits and modes of speech. Often he became more refined and dignified. So in the spirit world one met all kinds of people, visited different spheres and found there educational facilities not possible on earth. All these things brought about a change in the individual spirit which was frequently noticeable when he endeavoured to function again on earth through mediumistic channels. No alarm nor disappointment need therefore be felt on this account. Rather it should be accepted as an indication of change and progress in the Beyond.



MELBA AT THE PSYCHO-PHYSICAL STUDIO.

A CORRESPONDENT, an old Spiritualist, commenting on the articles in recent numbers of the *Gazette* on the development of the mediumship of Cyril Budge, writes:—

Surely the most wonderful Spiritualist experience that the world to-day has to offer is to hear the Melba spirit singing and playing at the Psycho-Physical Studio through the mediumship of Cyril Budge.

The spirit manifests for an hour at a time. Her songs are old English ballads and selections from Grand Opera. Whilst the voice does not possess the quality of that which we knew at Covent Garden and on the concert platform, it has great power, and no one can hear it without being thrilled.

It is not, however, the voice of the Melba spirit that is so wonderful as the playing. Melba in the spirit world has developed a gift for the piano, and she plays selection after selection just as though she might be a Pachmann at the piano. When the other evening she was asked for Beethoven, she gave part of the "Moonlight Sonata"; when asked for Mendelssohn she played the "Spring Song"; when Liszt was suggested, it was the "Hungarian Rhapsody."

And then came one of those lovely melodies which one knows so well and yet cannot recall the title. "What is that piece?" I asked. "Surely you know it," the Melba spirit answered. "Yes, I know it," I said, "but I forget the title." "It is the 'Liebestraume,'" she said, and spelt it out letter by letter—"L-i-e-b-e-s-t-r-a-u-m-e."

The Melba spirit has been photographed at the piano with the medium by her side, and she has also been "taken" as we knew her in earth life, but with a more spiritual expression—a beautiful piece of portraiture, in fact, which she has signed "Nellie Melba."

Whilst I congratulate the Studio and the medium on this really marvellous manifestation, I must ask any of your readers who may wish to become members and to have sittings to be prepared to exercise a little patience, for the medium has still to be developed for personal manifestations and for higher forms of control. The Melba spirit however, is, like Agar, whose photographs with the medium have been published, so wonderful as to be worth all the patience that may be required.



Fairies are said to have double power on Fridays, and to dislike people who wear green, which is their own chosen colour.—Miss M. M. Lambert.

NOT YET !

Not yet ; there are more clouds in heaven's expanse,
More rank weeds in the garden of my soul,
More heights to scale, more woful depths to sound,
More earnest strivings for the glorious goal.

Not yet ; my sweetest songs are yet unsung,
My purest love, my highest joy untold,
I may not spread my pinions like the dove,
While crucible glows red with untried gold.

Not yet ; not yet, though harbour lights gleam nigh,
For shipwrecked mariners are on life's sea,
My lamp must longer shed its beacon light—
Not yet the haven where I fain would be.

Not yet the conquering hues of western skies,
But the weird tearful gloom of twilight hour ;
Not yet the full expansion of Love's bloom,
Only the shy unfolding of the flower.

Not yet, oh Rose of Sharon, may I wear
Thy matchless bloom upon my aching breast ;
Not yet attuned my ear to that glad voice—
"Come unto Me, and I will give you rest."

E. P. PRENTICE.

BRIEF NOTICES OF NEW BOOKS.

A MYSTIC DIARY. By Mrs. Sydney Simpson, with a Foreword by the Rev. H. W. Workman, Vicar of Overton, Marlborough. The Greater World. 1/6.

The authoress is a healer and a mystic of a very high order. She tells how God has been revealed to her through the exemplary lives of others, and how, by the power of the Indwelling Christ Spirit she and her band of healers are able to effect wonderful cures, not only for people on earth, but by working on the soul bodies of the departed in the hospitals Over There during their sleep-life. She dedicates her diary not only to those who are seeking the True, the Real and Eternal, but to those who have lost their way, in the hope that they will find their way back to Christ and His Kingdom of Love and Harmony through the spiritual ideas she expounds. The whole book—by far the best we have read of its kind—is a feast of simple Spiritual Truth, which because of the true humility of its author will surely resurrect the higher and better selves of its readers. It rings true ; it is true, and we hope she will give us some more.

FOX-TAYLOR RECORD. Edited by Sarah E. L. Taylor, with a Preface by W. G. Langworthy Taylor. The Tribune-Great West Printing Co., Minneapolis, U.S.A. 12/6.

A fascinating record of sittings held in New York between the years 1869 and 1892 with Katie Fox Jencken, the original medium of the Rochester rappings, who was also a medium for Sir William Crookes. There is a full index and six half-tone illustrations. The record will be of exceptional interest to the modern school of Spiritualists, who may desire to learn more about the difficulties that faced the old pioneer mediums and investigators.

MATERIALISATIONS. Some Notes on Evidence. By a Lawyer. The "W. T. Stead" Library, 5 Smith Square, London, S.W.1. 1/-.

A legal expert, who prefers to remain anonymous, tells how owing to the loss of two relatives and some strange incidents which followed on their deaths he was led into making inquiries into the claims of Spiritualists from a strictly evidential point of view, which entailed a careful analysis of some of the leading books on the subject. He quotes from twenty books, written by divines, scientific men, doctors, novelists, literary men and business men, who have sat with most of the famous mediums of the old and new schools, and the author hopes that his "notes" may induce his readers to investigate also, and to arrive at a decision whether the Spiritualists have found the correct answer to the Great Question of Life : "If a man die shall he live again?"

USING PSYCHOLOGY IN BUSINESS. By H. Ernest Hunt. The Efficiency Magazine, Kent House. 1/-.

Mr. H. Ernest Hunt is the well-known lecturer and writer on psychology, and this is No. 34 of a series of "Up-to-Date Bulletins for Business Men." There is much wisdom in its thirty-one pages, and it tells the business man or woman how they may buy or sell successfully by the right understanding of Mind over Matter, and, moreover, do it honestly.

THERE IS NO DEATH. By Henry Gladwin. The "Christian World" Book Depot, Sydney, or from Mr. John Dewar, 45 Albemarle Street, London, W.1. 1/-.

The author has had visions of what takes place after death ; how the newly-arrived soul is educated up to his new surroundings ; the varying ways of working out the mistakes of earthly life ; the remorse and the joy of the spheres, leading up to the final unfolding of the Spirit within, and the bliss of the true Heaven and the many ways of helping those left behind on earth. The reader will be inspired to use his talents and opportunities wisely on earth, understanding at last the full meaning of the scriptural injunction that "As a man sows, so shall he reap," here and hereafter.

THE PENDULUM OF FATE. By Robert Alexander. C. W. Daniel Company. 5/- net.

The author tells of a mystic visionary, who was able to see into the lives of men and women who had passed to the Beyond, and what they were doing. He also gained glimpses into some of the civilisations of the remote past, and presaged the Millennium of modern civilisation, in its relation to other planets of the solar system. The book is full of original and inspiring ideas, in narrative form, and because underlying it all is the truth of Survival it will appeal strongly to Spiritualists as well as to occultists and mystics. Although weird, it creates an atmosphere of reality.

THE LIFE INVISIBLE. By Mabel M. Bowen. Arthur H. Stockwell. 2/6.

A happy little book, full of spiritual upliftment, showing how we may realise the Kingdom of Heaven here on earth, not merely in the imaginative sense, but as an everyday experience under the guidance of God's messengers in the Great Beyond.

G. DE B.

REVIVING DEAD PLANETS.

SCIENTISTS of the first rank were now absolutely accepting the fact that there was a guiding intelligence behind the universe, said Mrs. CHAMPION DE CRESPIGNY, at the Edinburgh Psychic College, recently.

The great object of psychic research, she said, was to prove survival. People asked if they got anything new in the way of teaching. Why should we? We were given everything we needed in that way two thousand years ago—a standard of ethics, and everything we ought to know about the conduct of life. What had we done about it? Until we gave regard to the old, she did not think we should have anything new in the way of ethical teaching.

She had got from a communicant on the other side, when asked what he had been busy with, a statement that they had been bringing light to a dead planet. There were planets, she was informed, which when they had done their work for the time being went out of action.

She asked how they were brought back into life and was told that they directed on them a ray from particular stars, and the ray stimulated the planet into sufficient movement to enable them to get reactions out of it.

There, she realised, was the explanation of the beginning of Genesis—"Let there be light." The higher critics used to say it was absurd to talk of light before the sun was created. This message was given fifteen years ago, and in 1925 Professor Millican in America discovered the cosmic rays which bombarded the earth day and night, replenishing the earth's crust all the time.

BANK CLERK AS SHERLOCK HOLMES.

The *Evening Standard* prints a Reuter's telegram from Vienna giving the following news of psychic interest :—

A Prague bank clerk, able to describe crimes after he had touched objects associated with them, was described by Dr. Oskar Fischer, of Prague, in an address before the Austrian Society for Psychical Research.

The bank clerk, whose name was Raimann, when shown a poacher's shooting stick, an ordinary sporting gun, and a small silver box, was able to describe accurately the deed associated with them.

A more remarkable test was when Raimann was led into the police museum in Prague, and shown some objects whose history neither Professor Fischer nor the conducting police official knew. The objects were a revolver, a stake, and a paving stone. Professor Fischer, to make the test harder, had inserted a duplicate revolver, paving stone, and stake.

Without hesitation Raimann pushed the "fake" objects aside, and described in detail the criminal affray connected with the genuine objects.

Subsequent research in the police records showed that Raimann's account of the crime had been correct in every particular.

"Spirit Teachings for the Present Time"

Typewritten copies of the Messages appearing monthly in this *Gazette* under the above heading may be obtained at a charge of twopence each, post free from

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